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holy relics of Aix-la-Chapelle

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to which is added:

A short description

of the

town, its curiosities and its environs.

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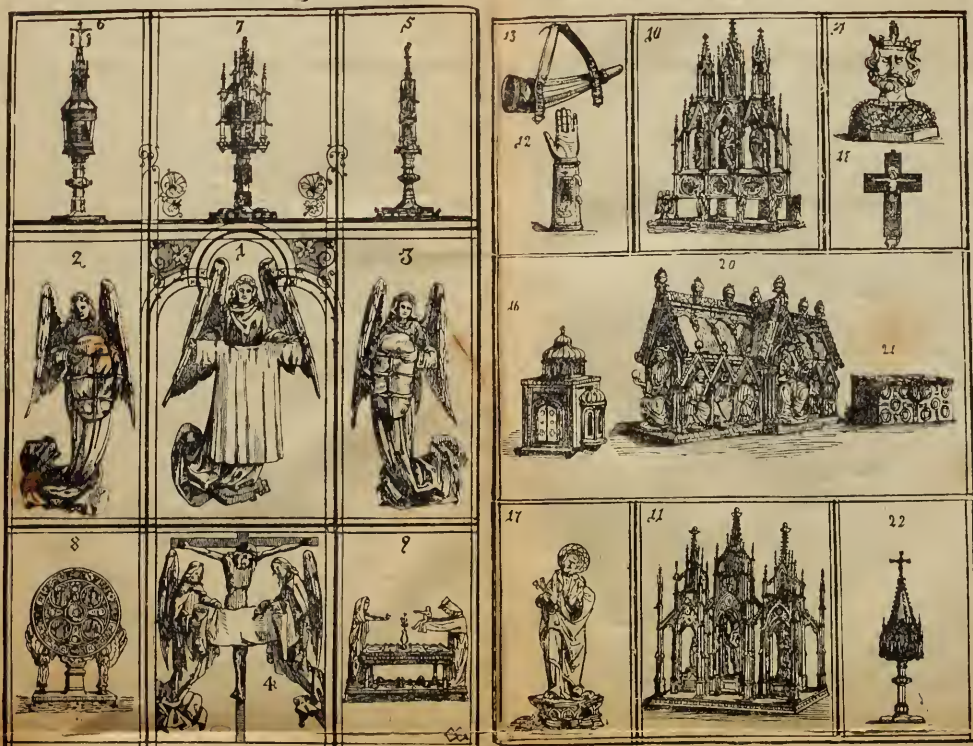
Aix-la-Chapelle,

Printer and Editor: M. Ulrichs son.





The holy relics of Aix-la-Chapelle.



1. The white garment of our Lady. 2. The swathing clothes of the Saviour. 3. The cloth in which was laid the body of St. John the Baptist after his decapitation. 4. The cloth which our Saviour wore around his loins in the dreadful hour of his death for our salvation. 5. The woven linen girdle of the holy Virgin, in a reliquary (liburium). 6. The girdle (cingulum) of Jesus, made of leather, in a precious shrine. 7. Part of the rope with which our Saviour was tied in his passion. 8. Joined in a reliquary: *a.* A fragment of the sponge that served to refresh our dying Lord upon the cross. *b.* A particle of the holy cross. *c.* Some hair of the Apostle St. Bartholomew. *d.* Several bones of Zachary, father to St. John the Baptist. *e.* Two teeth of the Apostle St. Thomas. 9. In a reliquary: Part of an arm of old St. Simeon, and in a phial of agate some oil that once came forth from out the bones of St. Catherine. 10. In a gothic chapel: *a.* A point of a nail with which our Lord was nailed upon the cross. *b.* A particle of the holy cross. *c.* A tooth of St. Catherine. *d.* Part of a leg (tibia) of the emperor

Charlemagne. 11. In a shrine representing a gothic church, richly enamelled and adorned with pearls and precious stones: *a.* A fragment of the reed that served to make a mock of our Saviour. *b.* A part of the linen cloth which was spread over his holy face in the grave. *c.* Some hair of St. John the Baptist. *d.* A rib of the first martyr St. Stephen. 12. In a reliquary, in the form of a great arm is enclosed the upper part of the right arm of Charlemagne. 13. The bugle-horn of Charlemagne. 14. A bust of Charlemagne, containing a part of the scull of the great emperor. 15. A golden cross containing a particle of the holy cross. 16. In a shrine representing a greek chapel the scull of the holy monk St. Anastasius. 17. A statue of St. Peter the Apostle, showing in his hand a ring from the chain with which this man of God, who has suffered so many persecutions and trials, was chained in the prison. 20. An artful shrine, the depository for the great relics. 21. A chest used when the relics are borne to the gallery for the public show. 22. A vessel, containing the cross Charlemagne used to wear on his breast.

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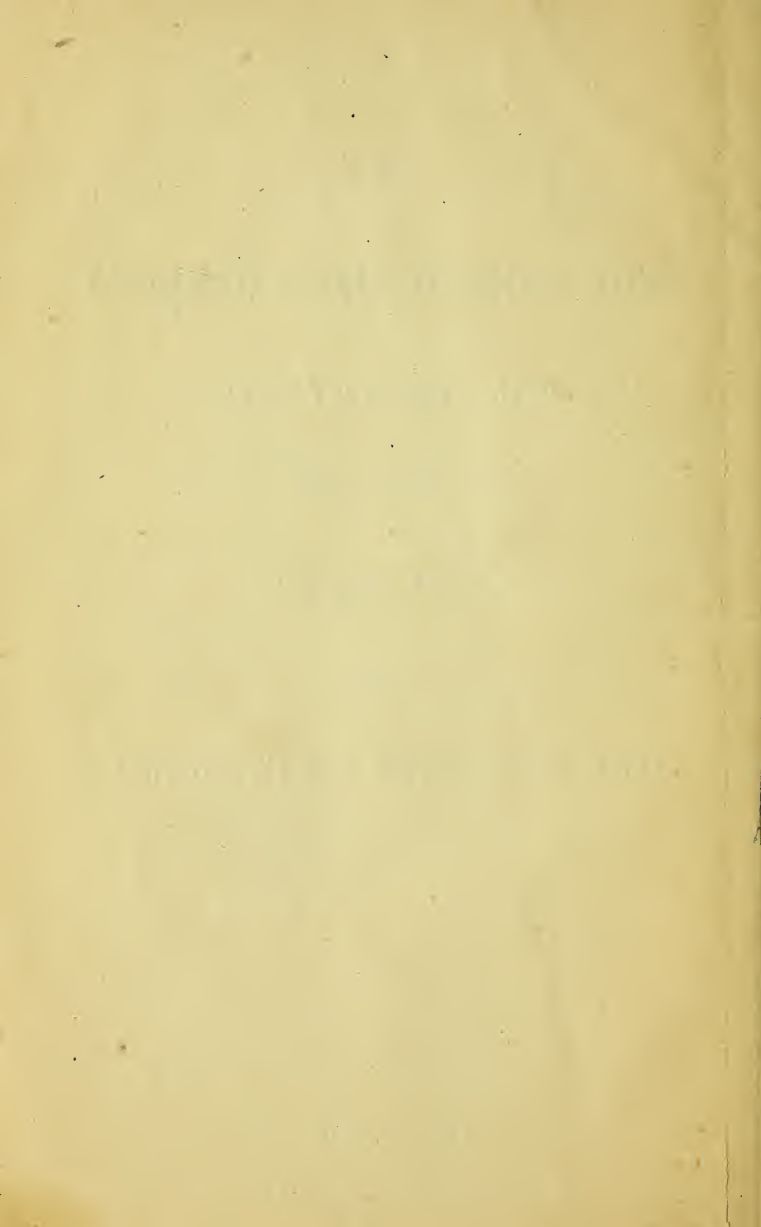
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I.

The pilgrimage to the holy relics of Aix-la-Chapelle.

Aix-la-Chapelle may be numbered among the most ancient places of pilgrimage in Germany. An arrangement of exposing the relics of the cathedral for the veneration of the faithful every year on Wednesday after Witsuntide is said to have been made as early as 809 when the second council assembled here, treating among other questions that of the words of the Symbolum: *,Qui ex Patre, Filioque procedit'*, or according to others even by pope Leo III in the year 804, when the cathedral was consecrated. From that time, too, most probably is dating the procession which, it is recorded, arrived here regularly every year on the third holiday of Pentecost, and which continued to be customary upwards to the time of the learned Dr. *Beeck*.

But when before the approaching Normans 882 the relics ought to be hidden and on account of the lasting danger to which in the following troubled times these treasures would have been exposed, there was ordered (it is conjectured: *tempore Ottonum* — says *Noppius*) that only every seven years the public show

of the relics should take place, and so it was held till to-day.

The period when the pilgrimages to Aix-la-Chapelle, as they are known to-day, began, cannot be precisely fixed; but *Quix* dates it backwards to the 12th or even the 11th century.

The number of pilgrims appears sometimes incredible. Dr. *Beeck* reports that in the year 1353 more than once there arose the necessity to shut the gates of the town in order to prevent the entrance of newcomers till the number of people within the walls had diminished by degrees, and that nevertheless several persons were killed in the press. Thus, in the year 1440, when every place around the cathedral was filled with pilgrims, and even the roofs of the houses were occupied by spectators, nineteen persons were killed and forty seriously hurt by an overloaded roof coming down. The Provost of the cathedral was bound to pay the sometimes very high expense of every description resulting from the show of the relics, but on the other hand he had the benefit of the offering-penny from the pilgrims, and it is said that the latter reached the sum of 80,000 (?) Florins in gold in the year 1496. One day of that year were numbered 142,000 pilgrims. It was necessary in that period to separate the pilgrims by nations and to show them as equally the other great associations to separate places. Thus, the fishmarket was appointed for the Hungarians, the »Hof« to the pilgrims from Friseland, the »Bleihaus« to those from

Erkelenz (a town in the neighbourhood) and the »kleine Kirchhof« to Slavonians and the visitors from Vienna. Both the latter used to arrive early and even before the time of the show, in communion with the brotherhoods from Bohemia and Hungaria, and in later years the number of pilgrims from those countries reached 5000. The order they kept in their extensive and nearly immeasurable lines, was exemplary. Approaching to the relics on their knees, they brought their offering, which consisted in a fine wax-candle. From the generosity of the rich, that made no exception in coming also to the show of the relics, the church derived considerable sums, but on the other hand certain rents had to be paid in order to defray therewith the wants of the pilgrims; but in the time of *Noppius* those rents were reduced in a degree that they sparely were sufficient for that purpose.

On the 9th of July a meal was served to them in a court of the »Rosstrasse« for the account of the convent of the celestine; on the 10th for that of the former convent »Marienthal« in another place, and on the 11th, 12th and 13th of the same month at the expense of the town. On the first of these three days they even were served personally by the presiding mayor, on the two following days by other officers of the town. How edifying is it, to see this christian fraternity and union among our ancestors without any consideration of position and rank!

Different nations had their own priests and altars in the cathedral; thus to the Bohemians belonged what

is called the Wenzeslai or Bohemian altar, erected by Charles IV 1302, and the rector of which was to know the language of that people in order to be able to afford them spiritual assistance. The Slavonians had what is called the Four Doctors' — or the slavonian altar, erected by the slavonian towns of Cranenburg and Laidach in the year 1495, and a rector was appointed for service there, who for the same reason knew the slavonian language. King Lewis I even had a separate chapel built for the Hungarians and the pilgrims of his kingdom in general and sent two rectors, richly provided with all, for doing service there. This chapel had afterwards become ruinous and was rebuilt by the assistance of the Austrian fieldmarshal Count Batthyany, who in the Netherlands had to meet at the head of the Allies the French army, but, having been finished, brought down again on account of bad foundations, and was once more erected in 1756, from which period it is preserved down to our days.

The immense processions of those nations were continued till 1776, when an imperial hand-bill prohibited them to the magistracy.

The beginning of the show had been for ever fixed on the 10th of July and it lasted without interruption a fortnight, ending on the 24th of the said month. On account of the turbulent times 1692 there was an inclination to postpone the festivities, but the inhabitants of Aix-la-Chapelle were so dissatisfied with this intention, that the council of the town in communion

with the chapter were obliged to order the show to take place on the 8th of September of that year. In former times these solemnities were accompanied by the highest pomp. A description of the formalities connected with the opening and the shutting of the relic-shrines is given as follows:

Some months previous to the beginning of the pilgrimage the provost had to ask the chapter, if they were inclined to show the relics to the pilgrims, whereupon the chapter under the reserve of their privileges answered in the affirmative. On the 23^d of June then were solemnly exposed in the different places of the cathedral, where the show had to take place, the clothes upon which the relics were to be laid during the show. Those clothes were adorned with the arms of the provost.

On the 8th of July two deputies of the chapter announced to the mayors of the town the opening of the relic-shrines for the next day and invited the gentlemen to be present at this act as usual, in communion with the low council.

On the 9th of July towards noon the church and the cross-passages were cautiously shut; a civil guard drew up at the entrances and around the cathedral. Later these guards alternated with thirty watch-men, but the guard of honour was reserved for the weeks of the show to the burghers who then occupied the guard-room on the great church-yard.

While in the mean time the canons and clerg assembled in the house of the dean, the high council met in the town-house and thence entered the cross-

passage from the old theatre-hall and the next house; to the cross-passage the clergy then advanced from the great dragon-hole, formerly called the Loggia. After this both corporations entered the church itself and advanced in front of the altar of the holy virgin.

Meanwhile the wood case wherein the relic-shrine was kept closed was removed by the smith of the chapter, who, however, ought to be invisible to the council. Then, a silver-smith, bound by oath by the chapter and council, opened the shrine, from which piece by piece, covered with silk clothes, was taken, and the dean read the superscriptions and showed their seal with the words on it: »Sigillum ad ss Reliquias«. After this the vice-provost put the relics again into a precious case that was then borne closed to the chamber of relics by the »Vicarii regii«, accompanied by the clergy and the council bearing burning wax-candles and preceded by a band of musicians, while all the bells rung and the »Freedom« was proclaimed by the sound of trumpets. This done, the benediction was given from the altar of the chapel while guns were discharged, drums beaten and trumpets sounded a flourish, after which ceremony the holy relics were deposed on the altar, where they remained and were guarded by day and night during whole a fortnight by four clergymen, two canons and two chaplains of the cathedral.

In this same chapel early every day a holy mass was said during the weeks of the show, and later between 9 and 10 o'clock in the morning the great bell

rung for half an hour, whereupon the show began. Every article was proclaimed, before it was shown, with an elevated loud voice from the gallery, and laid down during the exposition under the eyes of the pious pilgrims on a black velvet cloth by a canon, while two other canons held the ends of the cloth with white staffs in order to prevent its being moved by the wind and to make the view possible to every one.

At the close of the show-time the relics were deposited under the same solemnities and ceremonies as at their opening in the relic-shrine, the key of which was then broken in two pieces.

After the vespers every afternoon during the fortnight of the show the pilgrims went to see the relics of the other churches of the town and at Cornelimuenster near Aix-la-Chapelle, and popular festivities were arranged in the town for the amusement of the pilgrims after the earnest solemnities of the morning.

II.

The relics of Aix-la-Chapelle.

The principal relics that, as related, were so many centuries the object of pious veneration for the catholic christians of every country, are

A. The superior relics,

known under the popular name of the „great“ relics:

1. The yellow white garment of the mother of our Lord.

2. The swathing-clothes of our Saviour.
3. The cloth in which was laid the body of St. John the Baptist after his decapitation.
4. The cloth which our Saviour wore around his loins in the dreadful hour of his death for our salvation.

These superior relics were generally shown every seventh year only, or exceptionally to crowned heads on their special demand.

B. The inferior relics are

5. The woven linen girdle of the holy Virgin, in a reliquary (liburium).
6. The girdle (cingulum) of Jesus, made of leather, in a precious vessel.
7. Part of the rope with which our Saviour was tied in his passion.
8. Joined in a reliquary:
 - a. A fragment of the sponge that served to refresh our dying Lord upon the cross.
 - b. A particle of the holy cross.
 - c. Some hair of the Apostle St. Bartholomew.
 - d. Several bones of Zachary, father to St. John the Baptist.
 - e. Two teeth of the Apostle St. Thomas.
9. In a reliquary: Part of an arm of old St. Simeon, and in a vial of agate some oil that once came forth from out the bones of St. Catherine.
10. In a gothic chapel:
 - a. The point of a nail with which our Lord was nailed to the cross.

- b. A particle of the holy cross.
 - c. A tooth of St. Catherine.
 - d. Part of a leg (tibia) of the emperor Charlemagne.
11. In a shrine representing a gothic church, richly enamelled and adorned with pearls and precious stones:
- a. A fragment of the reed that served to make a mock of our Saviour.
 - b. A part of the linen cloth which was spread over his holy face in the grave.
 - c. Some hair of St. John the Baptist.
 - d. A rib of the first martyr St. Stephen.
12. In a reliquary, in the form of a great arm is enclosed the upper part of the right arm of Charlemagne.
13. The bugle-horn of Charlemagne.
14. A bust of Charlemagne, containing a part of the skull of the great emperor.
15. A golden cross containing a particle of the holy cross.
16. In a shrine representing a greek chapel the skull of the holy monk St. Anastasius.
17. A statue of St. Peter the Apostle, showing in his hand a ring from the chain with which this man of God, who has suffered so many persecutions and trials, was chained in the prison.
18. Bones of the holy bishop and martyr Spei, in a little ivory chest.
19. A great gilt silver shrine, containing several bones of Charlemagne.

C. The principal works of art in the treasure of the cathedral.

20. An artful shrine, the depository for the great relics.
21. A chest richly ornamented, used when the relics are borne to the gallery for the public show.
22. A vessel, containing the pectoral cross of Charlemagne.

D. Relics and other remarkable objects of the other churches of the town.

a. In the parish-church of St. Adalbert.

1. The scull of the bishop and martyr St. Ethelbert, conveyed to Aix-la-Chapelle by Otto III.
2. A shoulder-bone and a leg-bone of St. Mary Magdalen.
3. Two small particles of the sponge with which our Lord was refreshed on the cross.
4. Two particles of the scull of St. Quirinus.
5. The scull of St. Hermetis, of which Henry II made a donation to this church.
6. Bones of St. Nicholas, the bishop of Mira.
7. The shoulder-blade of St. Laurence, the martyr.
8. A leg-bone and a fragment of the coat of St. Benedict.
9. An arm-bone of St. Sebastian.
10. The hunting-knife of the emperor St. Henry, founder of this church.
11. The veil of St. Gertrude.

12. A leg-bone of St. Agnes.
13. The jaw-bone with a tooth of St. Denis Arcopagita.
14. A bone and some blood of St. Stephen.
15. A part of the coat of St. Walpurgis.
16. A particle of the holy cross.
17. The arm-bone of St. Christopher.
18. A fragment of the crib, in which our Lord was laid at his birth:
19. Some bones of St. Marcellus and other saints.

b. In the church of St. Theresa.

1. A piece of the linen cloth that covered the face of our Lord in the house of Caiphas, when he was beaten and asked: »Now, do prophesy us« etc.
2. A »corporale«, reddened with the holy blood that an inattentive priest shed while he was consecrating the chalice.
3. A linen-cloth of the holy Virgin. The knight German of Randeraidt carried it from the Orient, and by the intercession of the father Lector Arnold of Wallhorn it was deposited in the convent of St. Augustin in Aix-la-Chapelle.
4. The scull of the holy martyr Theodore.
5. A piece of the linen cloth in which was laid the body of St. Laurence when taken from the fire.
6. A part of the soutane in which deacon St. Laurence served at the altar.
7. Some oil that is recorded to have come from the bones of St. Elizabeth.
8. A particle of the holy cross.

**c. In the parish-church of St. John the Baptist at
Burtscheid near Aix-la-chapelle.**

1. A cross containing two particles of the holy cross, particles of the clothes of Jesus-Christ, of the pillar and the whip serving at the scourging of our Lord; of the garment of the holy virgin and bones of St. Paul and St. James the younger, and finally a particle of the rod of Aaron and Moses.
2. A silvergilt bust with a large particle of the skull of St. Laurence.
3. A silvergilt bust with an arm-bone of St. John the Baptist.
4. A bust with the skull of St. Evermarus.
5. The skull of the holy virgin and martyress St. Agatha.
6. A relic-shrine, containing in its top a particle of the holy cross; in the centre bones of St. Andrew the apostle, teeth and bones of the apostle St. Bartholomew, bones of the apostles Simon Juda, James the younger, Matthias and of the evangelists St. Luke and St. Mark, of the levites and martyrs St. Timotheus, Vincent, of the martyrs St. Fabian and St. Sebastian, of St. Stephen, St. Barbara and the saints Vitus and Fortunatus; in the four corners: Relics of the saints John the Baptist, Donatus, Emerentia, Cornelius, the pope and martyr; of the saints Cyprianus, Hermet, Aegidius, Pancratius and Luzia; and in its base a relic of St. Adrian and an arm-bone of St. Laurence.

7. A shrine, containing in its top: A particle of the holy cross; in the centre different bones of St. Laurence, a particle of the skull of St. Sixtus; in the four corners: Relics of St. John Chrisostomus, of St. Calixtus, of St. Gregorius and particles of the skulls and bones of St. Apollinaris and of St. Maurice; in the base: Relics of St. Damasus and an arm-bone of St. Alexis.
8. A shrine with bones of St. Maximus and his colleagues, viz: of the saints Lambert, Gervasius and Protasius, of St. Peter Justinianus, of the apostles St. Andrew, Matthias and Matthew, of the saints Gregorius, Chrysostomus, Servatius, Felix, Luzia and Elizabeth, mother to St. John the Baptist.
9. A shrine with relics of: St. Valerius and Germanus, St. Cosmas and St. Damianus, St. Martin and St. Constantia, teeth of the apostles St. Peter and St. Paul, of St. Cordula, teeth of St. Sixtus, St. Cassius, St. Juliana, St. Matthias, St. Evermarus and of the holy queen Binosa.
10. A pyramid with relics of St. Barbara, St. Peter, St. Juliana, St. Apollonia, and St. Apollinarus; in the base a relic of the holy martyr Laurence.
11. A pyramid with a tooth of the holy apostle St. Matthias, bones of St. Vitalis, of John the Baptist and the apostles St. James and St. Bartholomew, and of St. Marcellus and St. Laurence.
12. Little fragments of the swathing-clothes of our Lord.

13. A bone of the holy virgin and martyress Luzia.
14. The penitential coat of St. Margaret, royal princess of Hungaria.
15. In a small vial some blood of St. John the Baptist.
16. A portrait of the holy bishop Nicholas in greek mosaic.
17. A grave wherein lie the bones and relics of St. Gregorius, son to the greek emperor Nicephorus who was the first abbot of this church that once had been a free imperial chapter.
18. A fragment of linen tinged with blood of the priest St. Francis of Jerome, S. J.
19. A particle of the bones of St. John the Baptist.
20. A little box, containing: A particle of the scull of St. John the Baptist, particles of the bones of St. Raynerus, of St. Lewis, king of France and of the holy virgin and martyress Catherine.
21. A fragment of the cloak of St. Francis of Assisi.
22. A particle of the bones of the innocent children.

III.

Relics of Cornelimuenster, once a free abbey near Aix-la-Chapelle.

They are exhibited every seven years during the show of Aix-la-Chapelle, from July 11th till the 25th of that month, daily, at 3 o'clock in the afternoon:

1. The linen cloth with which our Saviour girded himself and dried his disciples' feet at the Lord's supper.

2. A large piece of the cloth that covered the Lord's face while in the grave.
 3. One of the clothes wherein Josephus of Arimathea and Nicodemus laid down into the grave the holy corpse of our Lord when taken from the cross.
 4. A piece of the scull of the pope and martyr Cornelius.
 5. His right arm.
 6. His drinking-horn.
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Aix-la-Chapelle.

Aix-la-Chapelle is a very old town; several historians suppose it to have been founded in 124 after J. Chr. by Granus (one of the towers of the town-house bears his name,) a Roman prince and brother to Nero. Having been devastated and burnt down by Attila, king of the Huns in 451, it grew up again and was the habitual residence of the Franconian kings. The emperor Charlemagne is said to have been born here on the 2^d of April 742. The palace of this emperor unhappily exists no more, but his cathedral has been saved through the times till to-day. In it was the great emperor's grave, but it is lost since long to its very vestiges. — In 881 Aix-la-Chapelle was devastated by the Normans that burnt and ruined the palace of Charlemagne and made a stable of the cathedral. Later several great fires broke out here and ruined the place more or less, but favoured by the industrious spirit of its inhabitants and the possession of highly renowned medicinal springs, it is since long a fine, great town again. In 1350 the plague killed the people of Aix-

la-Chapelle by thousands. — It is of interest to know that many German emperors were crowned and at several times a congress was held in the town. Aix-la-Chapelle, a long time a free imperial town, was taken possession of by the French in 1792, and on the 2^d of September 1804 Napoleon held his entry in it. In 1814 it was occupied by the Allies and in the following year incorporated into the kingdom of Prussia.

The most prominent buildings are:

The town-house,

on the market-place; an imposing edifice of gothic construction, was built in the later part of the 14th century by the famous Gerard Chorus, who also built the gothic choir of the cathedral. There are not many buildings of equal interest existing. It has two towers, the eastern one of which is called the Granus-tower and believed to be of Roman origin. On the first floor is the renowned great hall, that served for the coronation of the emperors, for diets and other great assemblies in the time of the empire. The restoration of the hall is so far accomplished that there is wanting only the floor of mosaick-work. Eight great pictures *al fresco* by the renowned Alfred Rethel represent the most remarkable facts in the life of Charlemagne, viz:

1. Emperor Otto III having the tomb of Charlemagne opened by his order.
2. The destruction of the »Irmensäule«, a pagan idol of the old Saxons.
3. The battle of Cordova.
4. The capture of Pavia.
5. The

christening of Wittekind. 6. The coronation of Charlemagne. 7. The foundation of the cathedral. 8. The farewell of Charlemagne and the coronation of his son Lewis. The principal entry to the hall is effected by a handsome covered staircase of stone, that is 96 feet high and situated opposite to the cathedral.

Every one regrets the sad view that presents the frontispiece of the town-house, formerly so richly covered with statues and other works of sculpture and since long bare and disfigured in every respect. Will it be condemned to show its sadly violated face to later generations still?

Worth of notice also is the great fountain of bronze and stone in front of the town-house, bearing a statue of Charlemagne.

The cathedral.

The old cathedral of Aix-la-Chapelle is one of the most important historical monuments of Germany. For the erection of the primitive basilic, commenced in 774 and consecrated by Pope Leo in 804, Pope Adrien furnished Charlemagne with the ablest italian artists and the columns and marbles came from Ravenna and Rome. That basilic was much more extensive than the cathedral is now, and the chapel on the fishmarket, now separated from it, was then a part of it. Later periods changed the building by adding several chapels and a gothic choir of differing styles. The unequalled columns of marble and porphyre which adorn the octogon,

are of great value. In 1794 the French took the finest of them to Paris, whence they were delivered back to the town in 1815. Below the cupola hangs a great chandelier of gilt iron, given by the emperor Frederick Barbarossa. A simple stone bearing the words: »Carolo Magno« below the lustre covers an empty grave that is believed to have been the tomb of Charlemagne; the stone is of modern construction. The lost grave of the great emperor was opened by Otto III in 997 and the chronicler says that Charlemagne then was found sitting on a marble chair in it, dressed in the imperial attire and bearing the insignia of the empire, the sword at his side, on his knees an evangely-book bound in gold, on his head a fragment of the holy cross and a pouch at his girdle. Otto had the different articles taken away from the tomb and they were used at the coronation of the emperors. In 1165 Frederick I ordered the tomb once more to be opened in the presence of the bishops of Cologne and Liege. These prelates took the corpse of Charlemagne out of it and it was deposited in a magnificent sarcophagus. The chair on which Charlemagne was found sitting, was transplaced to the upper gallery called the »Hochmünster« where it may be seen on demand. — The cupola of the cathedral was originally covered with mosaicks and golden leaves; part of the latter may still be noticed to-day. The great organ was built in 1629 by Jean Scheden. The windows of the lofty gothic choir are adorned with glass-paintings of different value. A pulpit covered with plates

of gold and adorned with agates and other precious stones and carved ivory-work is to be seen in the choir. In the treasure of the cathedral are a great number of objects of value that may be seen on demand; besides there are the relics of which has been spoken in the preceding pages.

Churches.

The town has eight parish-churches; they are:

1. *St. Foilan*, next to the cathedral, founded in the 13th century.

2. *St. Peter* in the Alexander-street, near the Cologne-gate.

3. *St. Nicholas* in the Grosskölnstrasse. (One of the three fine paintings in this church, representing the descent from the cross, is attributed to van Dyk.)

4. *St. Adalbert*, in the Adalbert-street, agreeably situated on a rock, was founded in 1000 by Otto III. A great new stair-case, covering the whole front of the rock, is being built just now and will prove an important embellishment to the church.

5. The church of *the holy cross*, in the neighbourhood of the Pont-gate.

6. *St. Paul*, in the Jacobstrasse, an old dominican church, was founded in 1293.

7. *St. James*, near the Jacobsthor, on the highest point of the town.

8. *St. Michael*, founded by and formerly belonging

to the jesuits, possesses a fine picture of the renowned Honthorst.

The new church *of our Lady* in the Wall-street, in the gothic style, is the most spacious and finest of the churches of Aix-la-Chapelle.

The new *synagogue* (Promenadenstrasse) equally merits attention.

In the Anna-street we finally have to name the protestant church *St. Ann*, where divine service is held for the English by the English Chaplain the Rev. de Coëtlogon every Sunday at noon.

There are several

Hospitals

in Aix-la-Chapelle, the greatest of which is the new hospital »Maria-Hilf«, bordered by the picturesque alley leading from the Cologne-gate to the Sandkaul-gate. Though the architecture of this hospital is extremely poor in point of fancy and art and even very inferior to the exceedingly favourable situation as well as to the dimensions of the building, the whole is of a very good effect; the surrounding park is one of the most attractive places of the town.

Other interesting public buildings of the town are:

The corn-house.

This house, a ruinous-looking building of the middle-age, is of historical interest, having been built (in or after 1268) by Richard of Cornwallis, brother to

the king of England and chosen emperor of Germany; in former times this was the town-house; to-day it is a public magazine for corn and salt. The statues in its frontispiece are those of the seven electors of a certain period who had to elect the German emperors.

The theatre

is of an imposing construction; eight columns form its entrance; in the frontispiece are represented Apollo and the muses of comedy and tragedy with the inscription :

„*Musagetæ heliconiadumque Choro.*“

The Eliza-fountain.

A spacious drinking-hall in the doric style with a rotundo in its centre that contains the source of the medicinal water. The great halls are a most agreeable covered walk for the public drinking the water. In the pretty garden next to the hall an excellent orchestre is playing every morning from 7 to 8 during the season and concerts are given in the same place several times a week in the evening.

The Redoute (Kurhaus).

In the Redoute the strangers visiting de baths of Aix-la-Chapelle and the better society of the town meet for other entertainments that the town is eager to offer in the interest of their bathing strangers; there are concerts held in the garden or, if the weather is not

favourable, in the new great concert-hall. A reading-saloon and billiard-rooms are other attractions of this establishment.

The environs of Aix-la-Chapelle.

Nearly united with Aix-la-Chapelle is the equally old town of *Burtscheid*, with two churches, the most interesting of which is the old and once renowned abbey. There lived in former times nuns in this abbey, the abbess of which had a vote at the diet, and the whole territory of Burtscheid depended directly of the empire. The last abbess died in 1807. Burtscheid has about 9000 inhabitants (700 protestants among them.) The warm springs there are even superior in their effect to those of Aix-la-Chapelle, being hotter. The drinking-hall is surrounded by nice green walks and a musical band is playing in the garden every morning.

On the north-west side of Aix-la-Chapelle lies the *Lousberg*, a hill of some height; it is covered with most pleasant alleys and greens and one of the most attractive points of the town. A beautiful view of the town and the neighbouring woods and mountains pays the ascension to its top.

Frankenberg is the name of a ruined but restored castle in the next neighbourhood of the town, which is connected with one of the most poetical legends of Charlemagne's life concerning the charmed ring of

Fastrada, the emperor's wife. The castle is nicely hid in a wood surrounded by a lake.

Not far from Frankenberg is the *Drimborn-wood*, also a most attractive place of rural refreshment.

Other points and localities worth to be seen are:

Ronheide (first railway-station to Verviers), *Carls-höhe* not far from there, the highest point of the country, offering a magnificent view of the town, and admirably picturesque forest-walks; the ruins of *Schönforst* between Aix-la-Chapelle and Cornelimuenster; the colossal lime-tree at which in former times justice was proclaimed is not far from Schönforst; *Kaisersruhe* (Emperor's rest) an extensive country-seat and park, deriving its name from a visit that the emperor Alexander of Russia paid there; the permission to see the park is liberally given by the proprietor; *Wilhelmstein*, the very interesting ruins of a castle of the 12th century near Kohlscheid (first railway-station to Düsseldorf); the giantick *Geul-viaduct* near Astenet, second railway-station in the direction of Verviers; *Emmaburg*, the ruins of an old castle to which refers the old and well-known legend of Eginhardt and Emma, the emperor Charlemagne's daughter, who hid themselves in this place from the emperor's anger, and finally the extensive Zinck-works and mines of the *Altenberg* (Vieille Montagne) on the neutral territory of Moresnet.



